

Christian Secretary

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEKST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. XXIII.]

HARTFORD, FRIDAY MORNING, OCTOBER 11, 1844.

[NEW SERIES.—VOL. VII. NO. 31.]

The Christian Secretary

IS PUBLISHED EVERY FRIDAY MORNING, AT
THE OFFICE, CORNER MAIN AND
ASYLUM STREETS, 3D STORY.

TERMS.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.
Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half per cent. to Agents becoming responsible for six or more copies.

Advertisements will be inserted on the usual terms of advertising in this city.
All communications on subjects connected with the paper, should be addressed to BURR & SMITH, post paid.

REMITTANCES BY MAIL.—A Postmaster may enclose the money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be written by any other person, the Postmaster cannot frank it.—POSTMASTER GENERAL.

From the Macedonian.

Letter from Mr. Dawson.

The following is an extract from a letter from Mr. Dawson, missionary at Maulmain, to Mr. Kincaid, dated Maulmain, April 11, 1844.

MY DEAR BROTHER.—You will remember, that in a previous letter I alluded to Mr. Vinton's making a visit to Rangoon. While there, he baptized twelve Karens; made inquiry about the little church at Ummeerapora, and was told that the Christians kept a good deal together, and held their meetings in private, and that they were free from persecution, but could not preach to others, or openly advance the claims of Christianity.

After his return, he immediately went down to Tavoy, to assist Mr. Mason in holding a protracted meeting among the Karens out in the country. Sixty-three were converted and baptized before the close of the meetings. Mr. Mason then accompanied Mr. Vinton to this place, and went with him and his family into the neighboring jungles. They labored in a similar manner about a fortnight or more, at Newville, and had the happiness to see fifty-three come out from the ranks of heathenism and embrace the salvation offered to them in the gospel of a bleeding Saviour.

During the delightful season they enjoyed there, fourteen of the pupils, also, in a school conducted by Miss Vinton, were led to indulge a hope of their acceptance through Christ, and requested baptism, but with reference to their tender age, it was considered best to have them wait a short time, to allow of further evidence of their conversion being given.

Mr. Stevens also made a trip up the Dayne, and baptized, I think, about twelve. From two causes, his usual labors, however, seem at present to be temporarily suspended. The first is, Mrs. Stevens' health, which has been slowly declining for months past. Her disease is a chronic diarrhoea, apparently a very unmanageable complaint in Burmah. Sometimes she appears better, at others, worse, and was recommended to try the effect of a short sea voyage. The second cause is, that of Mr. Stevens himself being so unfortunate as to break his left collar bone.

The accident occurred a month or so ago, when it was dark, by a string that was tied between two posts, on which, to dry clothes; in running home from Mr. Judson's, he was caught under the chin, by the line, and thrown violently on his shoulder to the ground. Thus the fracture took place; but I trust it is well again. His family is now at Mergui. Mr. S. has recently given the Phgo Karens a written language. The characters have been selected from the Hebrew, Greek, English and Burmese. His first work is that of a spelling-book, which has just issued from the press. It will, I doubt not, afford you considerable joy to learn that ten of the wild Seelongs, among whom you labored for a time, on the islands at Mergui, have lately been baptized by Mr. Brayton. I regret that I am not in possession of more information to communicate regarding these people. You have heard that Major Broadfoot offers every encouragement to the establishment of schools among them. Mr. Simons has relinquished the idea of proceeding to America this season. He will wait till the next, and in the mean time apply to the Board for their concurrence. He thinks of going via England. Mr. Howard is now building a new boarding house, next to our Compound, in place of the one erected for Miss Macomber, which has since been occupied as such, and seems fast falling to decay. You of course are aware that the great working time among the missionaries here, is the dry season; so the preceding intelligence embraces the labors of the present one up to this time. The Vintons are still in the jungle, and are considered by all to be first rate missionaries. We have heard accounts of the giant progress of the good work among the Karens in Arracan. During the past year, no less than 470 have been baptized by Mr. Abbott. This fact, and the success which it is notorious attends every step taken in behalf of the poor Karens, go to prove beyond a doubt the imperative necessity there is for a more extensive system of missionary operations being conducted among them. It is impossible to fancy a more encouraging field of labor in any part of the heathen world. If the needed measures for a more enlarged and efficient system were adopted for the evangelization of these interesting people, a very few years would see every man and woman of the entire and far-spread Karen nation, a nation, too, that has been expecting it from time immemorial, united to the church militant.

Would not such a glorious consummation more than abundantly repay the insignificant sacrifices now made, or that could be made, for its attainment, by the pious and rich Christians of America? The spiritually blind Karens in these regions of ancient darkness, ask of them the light of life, which is the word of God, and receive it not, because the churches are not disposed to give. With whom will this tremendous fault rest, at the day of judgment? Surely not with the poor suppliant Karens. They remind me of Lazarus, covered with sores, begging the crumbs which fell from the rich man's table, and they were re-

fused him. Now these benighted people, with their souls all covered with ulcers of various characters, beg medicine for their malady, and either it is not given, by many, or meted out sparingly.

A Healthy Disciple.

It is a real comfort to see one, for they are quite scarce these days. I had seen a good many disciples, and there were so many indications of spiritual disease as to make the soul sad. At last, my eyes fell upon one in excellent health, and the gladness of my heart was such as to inspire the benevolent desire of making others glad by some account of it. Hence this description of him.

1. He looked well. A good conscience had given him a placid countenance. An animating Christian hope gave him a bright eye. The conviction of religious integrity and uprightness gave him a firm step and manly deportment. Righteousness was the girdle of his loins, and his feet were shod with the preparation of the gospel of peace. And hence he looked well. He was none of your pale, feeble, sickly looking beings that totter along on the border of spiritual death. He had the hue of health, and a comfort it was to look at him.

2. He had an excellent appetite. He liked that strong meat of the divine word which was provided for men of strength. I have seen him at that spiritual banquet which the Lord of the Sabbath held in his neighborhood, when it was clear that he hungered and thirsted after righteousness. And I was especially struck with the fact that those public festivals which he relished so much and where he ate so heartily, did not seem to abate but rather increased his relish for private opportunities of spiritual refreshment.—This I rejoiced in, for I had seen it otherwise with many a disciple; a proof of their poor health.

3. He was a very strong disciple, which was another token of health. I had seen a great many that were weak, very weak. Faith was weak, love was weak, hope was weak, conscience was weak, and in fact there was nothing religious about them but what was weak. They were weak all over, and it was pitiful to see it. If they walked, it was painful to see how they stumbled. As for running the Christian race, that would never do, weak as they were. And if they fell, it took the longest time for them to get up again. Indeed, some that I saw down, I believe are not up yet.

But the disciple in question was of another description. His faith laid a powerful grasp upon eternal things. His love took such strong hold of the worthy objects of it that people could not but wonder. As for his hope, it was a chain cable—and he was strong in prayer, and strong in the Scriptures, strong to rebuke iniquity; and the devil knew he was strong, and the church knew he was strong. And it was good to look upon him as one whose strength showed that he was a healthy disciple.

4. And another proof, that he was such, was the fact, that he could endure hardship well.—He had many a buffetting with Satan, and many a conflict with the wicked, and many a battle with the evil passions of his own heart, and often had the passion been heavy upon him, of self-denying duty; but so far from its making inroads upon his spiritual health, he seemed to look, and was in fact, the more robust for it all. The vigorous exercise of his powers and graces, in the painful conflicts and laborious duties of his life, actually increased their vigor. The spiritual machinery worked the better for being kept vigorously at work. It gave him health, and the force of it was upon him when I saw him.

5. And he was in excellent spirits, which also testified that he was well. It is the darkest day of December, two-thirds of the time, with many of the disciples. They are almost all their lifetime subject to bondage. They are floundering in the Slough of Despond, with their harp upon the willows that grow upon its margin. They have not faith, love and zeal enough to clear off the mist and darkness that brood over them.

But this disciple was not among the drooping. How could he be low spirited? He had not time to attend to that. He was too busy in Christ's service. He could not stop. Besides there was every thing to give him excellent spirits, he thought; and I fell in with him. The Saviour was kind. The Spirit was accessible. Ten thousand sweet promises shot their bright radiance upon him. Prayer opened an avenue to the throne of grace, and faith and love travelled that way so often, and came back with such blessings, that the disciple could not but be in excellent spirits. And it was a pretty good sign of good health, I thought, and I shall alter my mind only with a very good reason.

How he came to have such good health and how he kept it, when so many are sick, I may relate, if you are interested to know, hereafter.—N. Y. Observer.

God glorified by our Christian Charity.

"By this," said the Saviour, "shall all men know that ye are my disciples, if ye have love one to another." It is the divine love in the life of Jesus, his poverty that we might be rich, his lowliness that we might be exalted, his unceasing zeal that our rest might be eternal, and his death that we might never die, which give such attractiveness to the gospel. It is the same divine love, dwelling in the Christian's bosom, controlling all his means for the good of every man who needs, humbling him to be every man's servant with all his energies and at every sacrifice, even of life itself if death must be braved in his merciful mission, which convinces the world that faith in Jesus is no idle dream, but a celestial principle triumphing over the narrowness of self, and uplifting the spirit of man, by nature so fallen into enmities, and envyings, and jealous suspicions of his fellow-men, to a sympathy with the mercy and benefactions of God. It is because this Christian light does not shine, or shines so faintly, that the covetousness and indolence of the church, that men do not glorify our Father which is in

heaven. When Christians reach fully the elevation of Christian charity, no infidelity can refuse the conviction that it is other than the great power of God.

The Christian, who hears of our charity, who, perhaps, receives some of its benefits, who beholds its saving consequences, will feel his faith strengthened, and his zeal made strong by our example and sympathy, for then will he know by signs indubitable, that the arm of God is not shortened, and that the Holy Ghost is yet present with his people in sanctifying power; that he works not alone, but in company with Christ's many chosen, whose prayers ascend and whose hands are joined with his, and that the promise given to faith is secured by the aggregated confidence of many believers. Then, while he gives all glory to God, will he undertake with new spirit every good work. O brethren, by our faint-heartedness and slowness, and partial charity, we discourage each other. Sight struggles against Faith, when so few proofs of evangelical power are manifest. Let each of us shake off this unworthy sloth, and the contagion of our zeal will be felt throughout the body of Christ, every Christian warming and cheering his brother, receiving from him warmth and courage in return, until the whole church is swept away by love of Christ, to live only for Him and his cause.

Nor is it the church alone that observes our charity, the divine effect of divine grace. The hosts of God's angels, intent upon the mysteries of redemption and the providence of Christ in consummating its triumph, observe the progress of the church. If they rejoice over the first penitence of the sinner, how much more will they rejoice over that repentance manifested in the ripe yet growing fruits of Christian zeal! If throughout eternity they shall admire Jesus in his saints, as they shine in every new progress we are making on earth to that celestial perfection! How strange to those eager servants of the divine will must seem our feeble efforts, evidence of faint love for Christ! But were the church to put on her beautiful garments, and in grand union of all her energies, and with ever increasing grace, shine in the light of abounding charity, how would they make heaven ring with hallelujahs to our God and his Christ?

Christians, is there not reason for us to count all things but loss, that we may convince the world of Christ, waken to emulation of Jesus his drowsy church, and fill heaven with the praise of innumerable angels.—Dr. Belhune.

As a Man thinketh in his heart, so is he.

This is the verdict of unerring truth,—this the solution of an important question,—this the index of human character, in all its variety. This is an eternal verity of the moral government of God. God looks on the thoughts of the heart, and his estimate of character is formed—his sentence is determined. Character is what it is in the sight of God. Character is not what it often appears in the sight of men. Character is made up of the intellectual and moral habits of the man; and these habits are necessarily under the influence of the thoughts. Thought is the sculptor of character. Any given number of men present a verisimilitude in the great principles of character, and it will be found, that their thoughts on those principles generally harmonize. Another number of men shall be selected, entirely different in character from the former, and it will be invariably found, that upon all the several points in which the character differs, on those very points their thoughts disagree. And so will it be found in reference to those slighter shades of difference of character, the dissimilarity will be found in exact ratio to the difference of thoughts. 'As a man thinketh in his heart, so is he.' All aversion or attachment proceeds on the assumption that the character is not a mere accident,—not a mere external appendage; but a necessary result, an inseparable effect of an equivalent cause,—an external development of long-continued and long-cherished thoughts of the heart. These are no airy beings, that come and 'flit away, and leave no trace behind.' Thoughts are either like harpies which steal part and pollute the rest of the soul, or like Caesar's coiners, leave their master's image and superscription upon the mind. The influence of the thoughts is indelible. An influence possessing the power of reproducing its own impressions in an incalculable series, a power which leaves the discoveries of the photographic art at an immeasurable distance. It is the fact, and not the *modus agendi*, which is now under consideration. The fact is known, the mode of acting is unknown. The fact is realized in every hour's experience of the reflecting and observing mind; but to account for this fact, and to give an analysis of its processes, would be impracticable. Some guesses,—some conjectures may be indulged and avowed, but anything approaching to an undoubted accuracy, or an undeviating certainty, as relating to the process of influence, cannot be presumed. Yet the facts of the thoughts influencing the character is so often and so forcibly presented on the sacred page, as to place it beyond all doubt. When God is about to carry out, towards any depraved man, his own purpose, 'Let us make this man in our own likeness, let us form him after our own image,' he begins by putting the thoughts in order. And thus God did at the first creation. When he put the machinery of thought into motion, himself and his own fair beautiful world were the objects about which the thoughts of his intelligent creature man were to be employed. God's communion maintained the innocence and holiness of man,—kept his thoughts centered on the divine nature and benevolence, and until diverted from this object, he sinned not. In the work of creating the soul anew, the Spirit begins with the thoughts. He engages the attention of the thoughts on objects remotely different from those on which they have been employed,—he allures them on in their thoughts, until they joyfully rally round the 'new things, and old things pass away.'—Thoughts upon Thought.

Dependence on the Holy Spirit.

No peculiarity was more conspicuous in the characters and doctrines of the apostles and early Christians, than their continual dependence on the Holy Spirit. They evidently expected no beneficial change in the spiritual or social condition of the human race, except through His agency. The preaching of the gospel, they therefore insisted, derived all its efficacy from the influence of the Spirit, who worked in the understandings and affections of men. The miraculous gifts of the Spirit, such as that of healing, speaking in different languages before unknown, were but the outward tokens of the reality of the inward grace, the visible proof that the Divine Spirit came and does work on the souls of men to "turn them from darkness to light and from the power of Satan unto God."

This habitual dependence on the Spirit, is not, we fear, the peculiar characteristic of those, claiming to be the followers of Christ at the present day. True, the duty and importance of it is now and then seriously urged in the conference room, or in the church meeting, but if we do not mistake the characteristics of the time, it is far from being held up as a leading and prominent truth of Christianity. The apostles were not afraid nor ashamed to do it before large and promiscuous assemblies. When the multitude treated the outward manifestations of the Spirit's workings as the effects of drunkenness, Peter at once declared the truth that the Lord Jesus whom they had slain, but whom God had raised up, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." He did not reserve this truth for a private company, but gave it the utmost possible publicity.

This dependence on the Spirit must be felt and acknowledged, before the cause of religion can move onward in prosperity and influence as in days past—before the churches have any right to expect additions to their numbers from the ranks of the unconverted.

The spirit of the age, about which so much has been said, is so far as it is better than the spirit of any other age, only one of the effects of the Holy Spirit, and one of the least important too—it is the smoke and vapor, not the fire—an effect, not a cause—a mere production not an agency. Trust not to it to produce or hasten any reform—it never was useful in that way, it never will be. The outbreaks of public opinion in the cause of reform are like the bursting of a steamboat's boiler—able to scald and kill whatever may oppose its progress, but useless in hastening forward the speed of the boat. Public opinion may make or mar individual men, or particular enterprises, according to its caprices, and the skill of those who direct it, but will never convert a soul, nor drive one onward in the way of holiness.

It is one of the saddest mistakes on the part of Christians at the present day, that they are so much mingled up with the world in their schemes and enterprises of reform. Plans of reform, partly religious, partly political, seizing with one hand the conscience of the Christian, and with the other the passions of the worldling, the prejudices of the infidel, and the delusions of the fanatic; demand their co-operation. The distinction between the duty of the Christian to walk with God, to live and labor for the extension of the Redeemer's kingdom and the salvation of souls; and his duty as a citizen to govern himself and to sustain principles of government, in accordance with the social laws of the human race, is lost sight of; and religion, politics, and reform, each and all to be alike promoted by the spirit of the age or any other spirit which can be called down or conjured up, by appeals to conscience or to passion, by prayer meetings or by political mass meetings, by church resolutions or by waving flags and deafening shouts, by ministers preaching on Sunday and haranguing political meetings during the week, by prayer, puns and puffs, all working together to bring about the same result!

If Christians are to be instrumental in the salvation of our country, it is by being Christians, and acting as Christians, at all times, and in all circumstances. They need not cease to take interest in any thing which is of importance to mankind, but they should never forget that nothing can be of so much importance as to bring all men under the influence of the Holy Spirit, in order that they may be fitted for real happiness in this world, and for unending happiness in that which is to come.—Chr. Watchman.

From the Biblical Recorder.

The Church at Colosse

A SLAVEHOLDING CHURCH.

It has already been stated that Colosse was a city of Phrygia, in Asia Minor. Of course, at the time of the Apostle Paul, it was under the jurisdiction of a Roman Proconsul.

That the church at this place, at the time alluded to, contained both slaves and slaveholders, is evident from the following considerations:

1. It has been shown that Philemon was a slaveholder, and that he was a member in good standing in the church at Colosse. These facts are of themselves sufficient to prove that the Colossian church was, in principle, and in fact, a slaveholding church. See also Phil. 2, and Col. 4: 9, 17.

2. The Apostle Paul addressed the Colossians in the words following: "Servants, [doulos] obey in all things your masters, according to the flesh; not with eye service, as men-pleasers; but in singleness of heart, serving the Lord; and whatsoever ye do, do it heartily, as to the Lord and not unto men; knowing that as to the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." Col. 3: 22-24. Again, "Masters, give unto your servants, [doulos] that which is just and equal; knowing that ye also have a master in heaven." Col. 4: 1.

We have already had occasion to show that *doulos* properly signifies a slave, and that in the New Testament it is generally used in that sense. See Recorder of Aug. 17. Read also the following from McKnight: "Though the word *doulos* properly signifies a slave, our English translators, in all the places where the duties of slaves are inculcated, have justly translated it *servant*." Note on Col. 3: 22.

That the servants addressed by Paul, in the above quotation, were slaves, and that the masters addressed in the same connexion were slaveholders, is sufficiently obvious from the instruction directed to each. The former were to obey their masters in all things, according to the flesh—the latter were to give unto their servants, their slaves, that which was just and equal.

That this interpretation of the apostle's language, is in accordance with facts, and absolutely proper in itself, will be sufficiently obvious from the following authorities:

Dr. Clarke. "That which is just and equal. As it is *bondmen or slaves*, of whom the apostle speaks, we may at once see with what propriety this exhortation is given." Clarke's Com. Note on Col. 4: 1.

Dr. McKnight. "Masters, afford to your *bond servants* what food, and clothing, and medicine is just." &c. McKnight's Par. on Col. 4: 1.

Dr. Doddridge. "Ye servants, be subject in all things, to your masters, and whose property Divine Providence has suffered you to become," &c.—And again, "Ye masters, render unto your servants justice and equity, even to those that are most entirely in your power, and who have no human appeal left, whatever wrong they may receive." Fam. Expos. Par. on Col. 3: 22, and 4: 1.

With all candid persons, the above will probably be sufficient, to prove that there were slaves and slaveholders in the Colossian church—in other words, that it was a *bona fide* slaveholding church.

1. The first question to be asked is, what was the condition and standing of that church, in a moral and religious point of view?

Hear the apostle Paul—"To the saints and faithful brethren in Christ, which are at Colosse"—"Since we have heard of your faith in Christ Jesus, and of the love which ye have to all the saints"—"For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel"—"which is come unto you as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." Col. 1: 2, 4, 5, 6.

Hear Dr. Doddridge: "The Colossians appear, from several passages in this epistle, to have borne an honorable character for their piety, and the zeal they discovered for the gospel." &c.

2. Did the apostle make any allusion to the relation of master and slave? He did. He alluded to that relation expressly. He enjoined it on the latter to be faithful and obedient to their masters—and he enjoined it on the former to be just and equitable to their slaves. See passages above quoted.

3. Did the apostle give any intimation to the masters that they did wrong—that they offended against any of the precepts of the gospel, by holding property in man? He did not. He guarded them against sundry errors and sins; but he gave them not the remotest hint that they were living in sin on account of owning slaves—or that they were required by any duty, Christian or moral, to set their slaves free. On the contrary, his manner of treating the subject, taken in connexion with the general spirit and tenor of his letter, can be understood in no other light than an indirect approval of both the principle and practice of holding property in man.

4. Can the editor of the Secretary deny any of the foregoing facts? If he can, he will please do it directly and expressly, and at the same time give the reasons on which such denial is based? If he cannot, will he be good enough to inform us how the apostle can be vindicated, on abolition principles, and on the supposition that slaveholding is incompatible with gospel precepts, against the charge of the most scandalous dereliction of moral duty?

5. If the apostle Paul is to be received as an honest, faithful, and inspired teacher and guardian of the Christian Church, does not his *silence* in such a case, and under such circumstances, amount to proof positive and unequivocal, that slaveholding, *per se*, is not a sin—is not inconsistent with the precepts of gospel morality, and of course cannot justly be made a hindrance to Christian communion?

6. In view of such facts, is not the whole course of abolitionists, including their principles, policy, and practice, extra officious, extra righteous, and extra seditious? Is it not, to say the least, a plain case of that selfish and narrow-hearted capriciousness, so severely rebuked by the Saviour when he said—"Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye?" In short, is it not a most unbecoming, unjustifiable, and wicked attempt, to disturb the peace, impair the strength, and eventually rend to pieces, the body of Christ?

BAPTISTS OF JAMAICA ON SLAVE-GROWN SUGAR.—We learn from the Baptist Herald, that at a meeting of the Baptists' Union, held at Falmouth, (Jamaica), on the 31 of July last, a series of resolutions was adopted, deprecating the admission of slave grown sugar into this country. The first of these resolutions reads as follows:—"That we have heard with feelings of the most poignant sorrow, of a determination, declared by Lord John Russell, to propose in the Commons House of Parliament the introduction of slave-grown sugar into Great Britain; and feeling convinced that such a step would give an awful impetus to the horrors of the slave trade, and thus inflict accumulated misery on tens of thousands of the unhappy sons of Africa—we earnestly implore the friends of freedom and of God, to resist by every constitutional means so destructive a project."

to see it, but I think I do now. I have our wrong, bad actions, or to have us good, like himself. I understand it; may you profit C. A. A.

ate holden at Suffield, within and for Suffield, on the 14th day of September,

gent. HARVEY BIRSELL, Esq., Judge, direct the Administrator on the Estate of Sikes, late of Suffield, in said District, to be insolvent, to give notice to all in the estate of said deceased, to appear before the Court of Probate, to be held in said district, on the 7th day of October, P. M., to be heard relative to the application of said estate, by posting said public notice in said town of Suffield where the deceased last dwelt, and by in a newspaper published in Hartford, in Record.

HARVEY BIRSELL, Judge.

Philosophical Dictionary.

has just published a general Biography, comprising a summary account of the most

in all ages, nations, and professions, one thousand articles of American Biography, and about eleven hundred pages royal

tar is sufficient to make from fifteen to no, which usually sell for seventy-five there are in it nearly 10,000 articles, it is a whole cost of the book, that the cost of half of one mill—or twenty articles following are some of the opinions from of this work:

with much pleasure over many of the and find that the work appears to be—U. S. Gaz.

commend this volume to all who desire comprehensive summary of biographical literature to say it is worthy of a place in every family.—Chron. of the Church.

public and private, but especially to writers, this work is indispensable; a large volume has in so brief a time, edition, testifies strongly and justly to the Dictionary, and the low price at which it is to a place in every library."

creditable to American literature, and has furnished us in this work, with a not is diffused throughout the numerous encyclopedias which are too expensive for the U. S. Daily Ad.

we commend this work to the public as convenient and useful work of the kind in language.—N. Y. Commercial Adver.

ood taste, and contains an amount of one volume of the same interest, and at—N. Y. Evening Star.

work, has well fulfilled the task he has borne of subjects from former compilers of inquiry, has been made with rare judgment.

tionary contains a judicious selection of foreign biographies, and over one of our own countrymen, compiled with very accessible source.—Daily Whig.

at may properly be called indispensable, a sufficient number will so deem it, to afford an indestructible author for his scholars.—N. Y. Gaz.

work will be sold to booksellers and again, and the public generally, on the terms.

A. V. BLAKE, 77 Fulton st. N. Y.

Samuel B. Low, CLERK AND SURGEON,

ALLS IN HIS PROFESSION, FURNISHED AT CAN BE FOUND AT HIS OFFICE AT ALL TIMES NOT PROFESSIONALLY ENGAGED.

Asylum Street, Entrance 150 1-2 Main 2 Asylum Streets, up stairs.

24. 1120

RED FIRE INSURANCE CO

side State House Square.—This is the first of the kind in the State, having been incorporated in the year 1843. It is incorporated with *thousand and Fifty thousand Dollars*, in the best possible manner. It insures Churches, Dwellings, Stores, Merchandise, and personal property generally, from loss on the most favorable and satisfactory

will adjust and pay all its losses with lib-erality, and thus endeavor to retain the confidence of the public.

To insure their property, who reside in said States, where this company has no through the Post Office, directly to the proposals shall receive immediate at-

lemen are Directors of the Company: Henry, Charles Boswell, Kingston, Henry Keener, Iron, James Goodwin, Jr., John P. Brace, Junius Morgan.

ELIPHALET TERRY, President. JES. SECRETARY.

INSURANCE COMPANY.—In the purpose of securing against loss fire only. Capital, \$200,000, secured in the best possible manner—offer to take risks on all other offices.

The Company is principally confined to try, and therefore so detached that it is not to great losses by sweeping fire. The Company is in the new *25th* Building, Exchange Hotel, State street, Hartford. Attendance is given for the accom-

TORS OF THE COMPANY ARE: Stephen Spencer, James Thomas, Elisha Peck, Daniel Burgess, Ward Woodbridge, Joseph Church, Horatio Alden, Ebenezer Seeley.

THOMAS K. BRACE, President. JES. SECRETARY.

Company has agents in most of the with whom insurance can be effected

ON INSURANCE COMPANIES.—This side State House Square, in Es-This Company was incorporated by the act with a capital of *One Hundred and Fifty thousand Dollars*, for the purpose of effecting insurance, and has the power of increasing its capital to *Five Hundred and Fifty thousand Dollars*. It insures all insurable policies on Fire and Marine

able as other offices.

be made by letter from any part of the are no agency is established. The Of-fice for the transaction of business.

THE DIRECTORS ARE: Clark, Ezra Strong, Ellsworth, Wm. A. Ward, Northam, John Warburton, logg, Elisha Peck, Thome Bellows, sphyre, A. G. Hazard, Edmund G. Howe,

DANIEL W. CLARK, President. JES. SECRETARY.

PRINTERS, 184 1-2 MAIN ST.

Poetry.

HEAVEN.

On! there is a heavenly city,
Far above you azure sky;
Whose streets are gold, whose gates are pearls,
Whose sapphire walls are deep and high;
And angels wait,
To welcome weary travellers home.

There, saints in robes of spotless white,
With crowns of light and glory,
Sing to their thrilling harps of love
The ever new and pleasing story
Of Redemption,
Purchased with Immanuel's blood.

There the "Tree of Life" is blooming—
Pouring fragrance all around;
There the crystal streams are gushing,
From beneath each verdant mound;
And the dewdrops,
Bright with radiance, shine like gems.

There, amidst encircling millions,
Of the heavenly hierarchy,
Sit the great and glorious Saviour,
Clothed in peerless majesty;
While before him,
Bow the "princeloms, thrones, and powers."

There the pilgrims sit for ever,
Leaving on the Saviour's breast,
Telling all their joys and sorrows,
Ere they reached that land of rest;
And ascribing
Their salvation to the Lamb.

Oh illustrious, happy city!
Bathed in cloudless light and day,
Thy sapphire walls unmoved stand,
When monuments are swept away;
And proud titles
Perish in the general doom.

R. B. L.
London Baptist Reporter.

The Four Ages of Thought.

What is Thought?
In childhood—an imperfect gleam,
A summer bower, a moonlight dream,
Glimpses of some far-shining stream,
A rosy wreath, the blessed beam,
That dwells in mothers' eyes.

In youth—an urn brimmed with delight,
Sweet thronging fantasies of light,
Meek eyes with love's own radiance bright,
Soft music on a summer night,
Hope budding into joy.

In manhood—a benighted shore,
With wrecks of bliss all scattered o'er;
Dark swelling doubts, fears scorned before,
A spirit withered at the core—
A sea of storm and strife.

In age—a calm, undazzled eye,
Living in worlds of memory;
Low, breathed thanks for love on high,
A patient longing for the sign
That wafts it into rest.

Miscellaneous.

From the Sailor's Magazine.
Exciting and Perilous Scenes.

Every man was now at his station. The tubs of lines had been just put into the boats; the harpoons and lances adjusted in their proper places, ready for action. Lower away! cried the mate, and every boat was instantly resting on the water, manned by their respective crews. Give away my lads! said the mate. All orders were now given in a low tone; every man did his utmost; all the boats were now gliding over the smooth swells, each striving to be headmost in the chase.

The whales had now gone down, and we rested for them to break water again. In about two minutes they were blowing all around, and very much scattered. They had been alarmed by the boats, so that it was impossible to get near enough for a dart.

One time five of the monsters rose up close to our boats. The mate motioned us all to be silent. We could have fastened to one, and the only reason, as we supposed, why we did not, was because the mate was so much frightened. The whales now ran to the southward, and every boat was in chase as fast as we could spring to our oars.

The first mate's boat was headmost in the chase; our boat next, and the Captain's about half a mile astern. The first mate now came up with and fastened to a large whale. We were soon on the battle ground, and saw him struggling to free himself from the barbed harpoon which had gone deep into his huge carcass. We pulled upon the monster, and our boat-steerer darted another harpoon into him. Stern all! shouted the mate. Stern all for your lives! We steered out of the reach of danger, and peaked our oars. The whale now ran, and took the line out of the boat with such swiftness that we were obliged to throw water on it to prevent its taking fire by friction around the loggerhead.

The whale now stopped, and dashed and rolled about in great agony so that it was dangerous approaching him. By this time the captain came up and boldly darted a harpoon into his writhing body. The enraged whale raised his head above the water, snapped his horrid jaws together, and lashed the sea into foam with his flukes.

The mate now approached near enough to bury a lance deep in his vitals, and shouted again, stern all! A thick stream of blood, instead of water, was now issuing from his spout holes. Another lance was buried. He was thrown into dying conditions, and ran around in a circle. His flury was soon over. He turned upon his left side, and floated dead. We gave three cheers, and took him in tow, for the ship was about 20 miles off.

But a still more exciting and perilous scene was to follow. For the third day after this, while we were still busy trying out the oil, the captain being on the forecastle, cried out, There she blows! there she blows! And sure enough, there were several large sperm whales blowing off their weather bow. There was a tremendous sea running and it looked equally; however we lowered away the larboard and waistboats and went in chase. We chased them about two miles when there came up a tremendous squal, and the rain fell in torrents. We peaked our oars, and presently a signal from the ship directed us to pull away to the leeward. Away we flew, and soon the boat-steerer darted a harpoon into a very large one. It instantly turned and ran to the windward, and I thought it would have stove the boat in pieces as we bounded from billow to billow. However, our line parted, and at the same moment our first mate's boat got fast to the same whale. We hauled in the line, bent another harpoon and went in

pursuit again. We chased about half an hour when the whale turned to the windward, and made directly for us. The mate should have avoided it, but he was so excited in the chase as to be blind to all danger. On we went, and our boat struck the whale's head with such force as to throw us off our thwarts; at the same moment our boat-steerer sent two harpoons into its body. It rolled over on its back, and we being to the windward, before we could get clear of danger, a heavy sea struck our boat, and threw us directly into the whale's mouth! Jump! Spring for your lives! shouted the mate as he sprang into the sea; and we had barely time to throw ourselves clear of the boat before it was crushed into atoms by its ponderous jaws. Not in the least hurt, but dreadfully frightened, we were picked up. We owe it to the goodness of divine providence that we were not devoured by the swarms of sharks which surrounded us.

Frightening Children.

We agree with the Boston Mercantile Journal, that there are few things more calculated to excite a just indignation, than an attempt on the part of young persons to frighten little children, or each other. In this way, impressions are often made on the plastic minds of youth, which remain through life, and cause many an hour of anxiety, and perhaps agony. In this way a specimen of cowardice is produced, which cannot be overcome in after years; and the man who would be the first to plant a standard on a hostile fort, or to board an enemy, fighting hand to hand, has been known to turn pale with fright at the idea of passing a church-yard alone in a dark night—or even at entering a lonely and lofty garret, in the dark, after the family have retired. Marshall Saxe, one of the bravest men who ever commanded an army on the embattled field, would never retire to rest until he had carefully examined the closets in his chamber, and looked under his bed!

It is sometimes the case, however, that these sudden shocks of fear, when young, administered not unfrequently by the unthinking, for the joke's sake, are attended with the most serious consequences. We sometime since saw mention made of a child in Virginia, who was frightened to death. The circumstances which led to this melancholy catastrophe are not of usual occurrence. The child was playing with its companions, and was told by them, in sport, that a rigger was about to carry him off in his bag. Alarmed with fear, the child ran into the house, when the object of his terror, unfortunately, also coming into the house, he uttered a shriek, and instantly expired.

This is not the first or only instance of the fatal consequences of fright upon children, and even upon adults, peculiarly susceptible of fear. We have given many cases of this kind in the Journal—and we think the subject needs no further illustration.

Indeed, cases are known where young persons have had their minds entirely overthrown—and been doomed to lives of helpless idiocy, by the unprincipled follies of their acquaintances, who have devised and executed some cruel plan of making sport of their fears. Such conduct has no apology. Those who are guilty of it should be held as accountable as the man who wields a deadly weapon, and destroys the life of a fellow creature.

Terror is too often the governing principle in families—and many a young and promising mind has been weakened and depressed by the dread of some threatened danger. And yet the attempt to excite the fears of a child is not unfrequently resorted to by parents, as a salutary punishment! Bugbears are created to frighten the young innocent into subjection. Such a course cannot be too severely rebuked. It is unphilosophical, and in the highest degree barbarous in its nature, often entailing wretchedness, in the shape of unnecessary fears, on the being whose courage and determination should be fortified, and strengthened, instead of being snuffed and destroyed by the unnatural and unthinking parent.—*Asylum Journal.*

From the Syracuse Freeman.

Mormon Anecdote.

It is very common for Mormons, in working miracles, to practice in the following manner:

One goes out alone in the garb and with the appearance of a poor traveler; calls at the house of some country farmer at night, leaving some token by which his confederates may detect his whereabouts. Another one or more follows on and stops near by, so that in the morning he may reach the abode of the first traveler, to which place he proceeds about breakfast time, coming there just as his predecessor needs him. The first traveler, about daybreak, makes a piteous noise, as of one in deep distress, alarming the inmates, and calling them around his bedside. For a while the man struggles with disease, and apparently dies in a fit. Just at that moment, the second traveler enters—and declares it in his power to raise the dead man to life, commences his necromancy, and soon succeeds in raising the dead to life.

A couple of these impostors went out on an excursion of this kind about two years since, and in the course of their travels, called at a farmhouse near Genesee. The forerunner called on the plain looking farmer, and represented himself as a traveler who was poor, yet on a merciful errand. The farmer was an honest-hearted Methodist, making less show than some, but not less than an intelligent Christian, or shrewd than most men. The traveler joined with the family in their devotions, and talked of God and heaven as a Christian. No one suspected his hypocrisy.

About 4 o'clock in the morning, the family were awakened by groans, proceeding from the lodging-room of the stranger. The farmer went into the room and was quite shocked to find his guest suffering apparently in the most intense degree. Many remedies were applied, but of no effect; the sufferer grew worse every hour, until 7 o'clock, he appeared to show signs of death. Just at that moment, a knocking was heard at the door, and another stranger entered on its being opened.

The family were much frightened, and consequently much gratified with the arrival of any person, although it should be a stranger. He was immediately informed of the case, and introduced into the room, upon entering which he announced

himself a Mormon priest, and assured the astonished family that he could raise the dying man to life even should he die—and, indeed, to convince them of his power, he hoped he would die, which was soon the fact, to all appearance. The new comer then ordered all present to stand aside, and not touch the corpse or the bed, but to send for neighbors if they pleased, in order to give full proof to his wonderful work.

Just at that moment it crept into the head of the farmer that a trick was about being played upon him of a blasphemous character, and he quickly resolved to test the same. "Hold," said he, "a moment, and do not the miracle until I return." He went out, and took an axe from the wood-pile, and came in, without saying a word, walked up to the bedside, and addressed the man of miracles as follows:

"You really think him dead?"

"O, yes."

"Well, then, I will just cut off his head, to make it sure, for if you can raise him to life from death at all, you can do it as well with his head off as on!" and suiting the action to the word, raised the axe as if he would strike, when lo! with a loud shriek, he jumped the dead man, crying, "Murder! murder!" at the top of his voice!

Before the proper authorities could be reached, the risen prophet and the prophet bawled, put out, and fled as from a devouring plague, much to the amusement of the sensible man who detected their impostures. Since which time no Mormon finds his way into that region to remain long.

The Infant Suffocation System.

"Oh! the sunny hours of childhood,
How soon—how soon they pass away!"

Very! There was a time when we had children. The time is past, or fast passing. The boys are premature mockeries of men—the girls, something between a doll and a stunted woman. The school-master is abroad, and also the school-mistress, besides tutors and governesses.

Shortly after the children are weaned, they commence educating them. While the brain is yet in the soft, pulpy state, they load it with heavy facts and hard names, to their serious detriment during the remainder of its mundane existence. The ancient Grecian commenced with carrying a calf upon his back a few hours every day, so that when the calf gradually grew into a bullock, he carried the bullock with as much ease as he had done the calf. This is now the education principle. They lay a few leaves of Cyclopædia or Encyclopædia on a child's tender brain, and keep adding thereto day by day, expecting that when he is a man he will carry the thirty volumes with perfect ease, without considering that in the attempt they may crush all sap and freshness out of that brain, rendering it as flat as a pancake, and dry as the remainder of a biscuit.

Now is this wholesome—is it natural? Is it fair—is it humane, that a child should be cheated out of his childhood and sent to learn the 'use of the globe' before it has learnt to play at marbles? Or is it to be expected that this early forcing and hot-bed system can produce as healthy plants as if they had been allowed to grow in the free air and open sunshine? Oh! in place of sending a child to school at three or four years, let it enjoy three or four more years of healthy ignorance. Curb not its young freedom; abridge not its first holidays; cage not the pretty bird too soon! Change not the free air of heaven for the pent-up atmosphere of the 'seminary'; the gentle murmur of the winds, for the dull hum of the prison-house. We were children ourselves once. Let us have a fellow-feeling for the young rogues. Let kind dame Nature nurse them a few years longer. There will be fewer ricketty limbs and ricketty intellects.

And does a child learn nothing because it has not its primer in its hand? Certainly it does. Every hour of its little life it is learning; it cannot help it. The flower that blows, the spring grass, the withered leaf, the running water, the birds that hop across its path, and the thousand sights of the fields and woods, or even the squares or suburbs of a city, cause it to think and question. The wind as it blows, the falling rain, the fleecy snow, the sharp frost making firm the unstable water, the thunder peal, the sun that shines by day, and the moon that steals into the dark sky by night, all and each arouses its infantile wonder and young curiosity. Let it then have a few years of pleasant natural education before it commences its painful artificial one.—Let it, as St. Paul says, when it is a child, 'think as a child, and act as a child,' and in due and proper season, no doubt of it, it will 'put away childish things.'

The following is from the Bible Examiner, published by Geo. Storrs; and the last number is entirely devoted to sustaining the position that Christ will positively come the 10th day of the 7th month, (October) and that this is the true light. The Midnight Cry also has many articles to the same point.

We do not say it is not so, for we "know not when the time is;" but one thing we do say, that after this period expires, if it does expire, we hope Geo. Storrs, J. V. Himes and all others who have been so forward in setting the time will confess that the light that was in them was darkness—be a little more moderate in denouncing those who differ from them, and return to the old-fashioned doctrine of "faith and repentance," as the safest doctrine to preach to a lost world.—*Vermont Observer.*

"Go Ye out to meet Him."

The Tenth day of the Seventh month.

I take up my pen with feelings such as I never before experienced. Beyond a doubt, in my mind, the tenth day of the seventh month will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are then within a few days of that event. A awful moment to those who are unprepared—but glorious to those who are ready. I feel that I am making the last appeal that I shall ever make through the press.—My heart is full. I see the ungodly and the sinner disappearing from my view, and there now stands before my mind the professed believers in the Lord's near approach. But what shall I say to them? Alas! we have all been slumbering and sleeping—both the wise and the foolish; but so our Saviour told us it would be; and thus the scriptures were fulfilled, and it is the last prophecy relating to the events to precede the personal advent of our Lord; now comes the true mid-

night cry. The previous was but the alarm.—Now the real one is sounding, and Oh, how solemn the hour. The "virgins" have been asleep, or slumbering; yes, all of us. Asleep on the time: that is the point. Some have indeed preached the seventh month, but it has been with doubt whether it is this year or some other; that doubt is now removed from my mind. "Behold the Bridegroom cometh," this year go ye out to meet him. We have done with the nominal churches and all the wicked, except so far as this cry may affect them; our work now is to wake up the "virgins" who took up their lamps and went forth to meet the bridegroom. Where are we now? "If the vision tarry, wait for it." Is not that our answer since last March or April? Yes, that has happened while the bridegroom tarried? The virgins all slumbered and slept, did they not? Christ's words have not failed; and the Scriptures cannot be broken, and it is of no use for us to pretend that we have been awake; we have been slumbering; not on the fact of Christ's coming, but on the time. We came into the tarrying time—we did not know "how long" it would tarry, and on that point we have slumbered—some of us have said, in our sleep, "Don't fix another time," so we slept. Now the trouble is to wake us up. Lord help, for vain is the help of man.—Speak thyself, Lord, O, that the Father may now "make known" the time.

Bad Enough.

At an anti-church state meeting in Birmingham, England, during last month, it was stated by the chairman, that it had been shown but a few days before in the House of Lords, that under the Dean and Chapter of Westminster, there were one hundred and sixteen brothels, and that these places of awful abomination were not merely under the eyes of those who professed to be the guardians of the public morals, but that they were the very property of the Church from which the Dean and Chapter of Westminster were receiving the wages of iniquity. That we think is rather more revolting than the slave mart in Washington, and under the very shadow of the Capitol. Our English brethren do well to aid us in storming the citadels of sin, but their motives and their influence would be much better appreciated by many in this country, if they would seek with more earnestness, the exposure and removal of those dreadful evils which are among them, and for the existence of which they are especially responsible.—*Bost. Recorder.*

From the Cross and Journal.

Is it Right?

Is it right for a congregation about to erect a house of worship, to solicit and receive contributions for that purpose, from intemperate and irreligious men; provided there is no expression of fellowship for the sins of these persons, nor any agreement not to condemn their sins?

Is it right, with the same provisions, for a church to receive contributions for the support of their minister from the above mentioned classes of persons?

Is it right to admit the children of these same persons to the Sunday school, and let them assist in sustaining the library, and in defraying the other expenses of the school?

Is it right to let the funds of the gambler, the cruel, or the avaricious, mingle with those of real Christians, in relieving the wants of the poor around us, or in any benevolent enterprise?

Is it right for persons guilty of any one particular sin, to make any efforts for the eradication of any other particular sin; and if so, is it right for those not guilty of either of these particular sins, to cooperate with such persons?

Is it right for the unconverted and idolatrous heathen to join their efforts and contributions with the anti-slavery men in this country, in order to convince slaveholders of the sin of slavery, and thus abolish it from the land?

Is it right for the slaveholders to join their efforts and contributions with anti-slavery men in order to convince the heathen of the sin of idolatry, and thus banish it from the face of the earth?

Is it right to let Satan's kingdom be divided against itself, and for Christians to assist each division in destroying the other?

The above queries are all proposed on the proviso that no fellowship of any sin is expressed by thus cooperating with the sinner, nor any agreement made not to condemn the sin. They are all of one class, and must be answered affirmatively or negatively. We commend them to the calm consideration and consistent practice of those who have scruples about uniting with slaveholders in the prosecution of foreign missions.

THERE WAS JOY THERE.—Where? At the drunkard's home. What had caused it? A thing so new! A thing so strange, so unknown before. A little girl came running from the wretched hovel, and said her Ma was so happy, and the children were all clapping their hands, and father had them on his knee, and back she ran, not telling what was the cause. We followed to see what had made the change, for often we had been there to give relief to the wretched woman, made miserable by a brutal husband; and to feed and clothe the neglected children. As we entered, we saw there a benevolent man who stood meekly instructing the happy group. He had induced the husband and the father, long a curse to his once loved ones, to sign the pledge. "O, he has done it," said his wife, rushing towards us, and wiping the tears from her eyes. "He has done it," said the children, "and now we shall have bread, and clothes to go to school." It was too much for us, we too, let the tears flow freely, as we knelt in prayer and thanksgiving to God for the temperance reformation.—*Temp. Almanac.*

We see it stated in the Albany Cultivator, that Ireland contains only 15,000,000 of acres of land, which is under cultivation—about 4,000,000 more than the State of New York. Yet Ireland, with a population of more than 10,000,000 to support, exports annually more grain than the whole territory of the United States. It is also stated from recent surveys made in Ireland, there are five millions of acres of good land capable of cultivation, which remains uncultivated. It is also further stated that there are more than 15,000,000 of acres of a like character in England and Scotland? So it cannot be supposed, notwithstanding the advances these countries have

made in agricultural improvements, that they are as yet anything like what they may arrive at.—*Banner and Pioneer.*

THE LEVIATHAN TELESCOPE.—The Earl of Rosse has succeeded to his utmost expectation in polishing the speculum for his great telescope. He commenced on Friday last, the 16th inst., at two o'clock, and had the entire surface, six feet in diameter, completely polished at eight o'clock. The railway was already laid for conveying this unparalleled reflector to the tube yesterday, and in the course of the ensuing week the final completion of this magnificent structure will be perfected.—*Tipperary paper.*

Biographical Dictionary.

The Subscriber has just published a general Biographical Dictionary, comprising a summary account of the most distinguished persons in all ages, nations, and professions, including more than one thousand articles of American Biography. By the Rev. J. L. Blake, D.D. Fifth edition. This work contains about eleven hundred pages royal octavo, and the matter is sufficient to make from fifteen to twenty volumes 12mo., which usually sell for seventy-five cents a copy. As there are in it nearly 10,000 articles, it is apparent from the whole cost of the book, that the cost of each article is only half of one mill—or twenty articles for one cent. The following are some of the opinions from the periodical press, of this work:

"We have looked with much pleasure over many of the articles in this volume, and find the work appears to be unusually correct."—*U. S. Gaz.*

"We cordially recommend this volume to all who desire a convenient and comprehensive summary of biographical history, and do not hesitate to say it is worthy of a place in the library of every family."—*Chron. of the Church.*

"To all libraries, public and private, but especially to those of scholars and writers, this work is indispensable; and the fact that so large a volume has in so brief a time, passed to its fourth edition, testifies strongly and justly to its merits."—*New Yorker.*

"The merits of this Dictionary, and the low price at which it is offered, entitle it to a place in every library."—*Hartford Courant.*

"The volume is creditable to American literature, and the learned author has furnished us in this work, with a large portion of what is diffused throughout the numerous biographies and encyclopædias which are too expensive for common use."—*Alb. Daily Ad.*

"On the whole, we commend this work to the public as at once the most convenient and useful work of the kind to be found in our language."—*N. Y. Commercial Advertiser.*

"It is got up in good taste, and contains an amount of matter found in no one volume of the same interest, and at so reduced a price."—*N. Y. Evening Star.*

"Dr. Blake, in his work, has well fulfilled the task he undertook. The choice of subjects from former compilations in the same field of inquiry, has been made with rare judgment."—*Phila. Messenger.*

Dr. Blake's Dictionary contains a judicious selection from the most popular foreign biographies, and over one thousand sketches of our own countrymen, compiled with great care from every accessible source.—*Daily Wig.*

"It is a book that may properly be called indispensable, and we doubt not a sufficient number will so deem it, to compensate the learned and indefatigable author for his labors, persevering labors."—*N. Y. Gaz.*

"The above work will be sold to bookellers and agents to be sold again, and the public generally, on as reasonable terms as possible."—*A. V. BLAKE, 77 Fulton St. N. Y.*

Dr. Samuel B. Low,
PHYSICIAN AND SURGEON,
WILL ATTEND TO CALLS IN HIS PROFESSION, PUNCTUALLY AT ALL HOURS. HE CAN BE FOUND AT HIS OFFICE AT ALL TIMES WHEN NOT PROFESSIONALLY ENGAGED.

Office over No. 2 Asylum Street, Entrance No. 134 1/2 and No. 2 Asylum Streets, up stairs.
Hartford, July 24.

HARTFORD FIRE INSURANCE CO.
Office Northside State House Square.—This institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty thousand Dollars, which is invested in the best possible manner. Insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust any claim with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this company has an Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate consideration.

The following gentlemen are Directors of the Company: Eliphalet Terry, S. H. Huntington, H. H. Huntington, Albert Day, Charles Russell, Henry Keefer, James Goodwin, Jr., John P. Brace, Junius Morgan.

ELIPHALET TERRY, President.
JAMES C. BOLLES, Secretary.

ETNA INSURANCE COMPANY.—Incorporated for the purpose of securing against loss and damage by Fire only. Capital, \$200,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so sweeping fire capital is not exposed to great losses by derelict fires.

The Office of the Company is in the new Etna Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE: Thomas K. Brace, Samuel Tudor, Griffin Steadman, Henry Kilbourn, Joseph Morgan, Elisha Dodd, Jesse Savage, Joseph Pratt, Stephen Spencer, James Thomas, Elisha Peck, Daniel Burgess, Ward Woodbridge, Joseph Church, Horatio Allen, Ebenezer Seelye.

THOMAS K. BRACE, President.
SINCE L. L. Loomis, Secretary.

ETNA Insurance Company has agents in most of the towns in the State, with whom insurance can be effected.

PROTECTION INSURANCE COMPANY.—Office Northside State House Square, in Exchange Building. This Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The Company will issue policies on Fire and Marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

THE DIRECTORS ARE: Daniel W. Clark, William W. Ellsworth, Charles H. Northam, William Kellogg, Lemuel Humphrey, B. W. Greene, Willis Hill, Elery Hill, Ezra Strong, Wm. A. Ward, John Warburton, Elisha Peck, Thomas Belknap, A. G. Hazard, Edmund G. Howe.

DANIEL W. CLARK, President.
WILLIAM CONNER, Secretary.

CHARLES ROBINSON—Attorney and Counselor at Law, Solicitor in Chancery, Notary Public, Commissioner for the States of New York and Maine—Also agent for the North American and Hudson Insurance Companies of New York. Office, corner of Chapel and State streets, New Haven.

BURR & MITH,
BOOK & JOB PRINTERS, 184 1/2 MAIN ST.

PRINTED AND PUB

VOL. XXIII.]

The Christian Secretary
IS PUBLISHED EVERY FRIDAY
THE OFFICE, CORNER
ASYLUM STREETS, 31

TERMS.

Subscribers in the city, furnished with the money in a letter to the publisher, Dollars per annum.
Papers sent by mail at \$2.00, payable in advance, and a discount of twelve and a half per cent. on the amount of the subscription. Advertisements will be inserted on other terms, and all communications on subjects connected with the paper, should be addressed to BURR & MITH.

REMITTANCES BY MAIL.—A Postmaster may remit in a letter to the publisher, the subscription of a third person, if written by himself; but if by the letter of another person, the Postmaster cannot forward the same.

For the Christian Secretary.

Rev. Messrs. Peck and Kincaid, Editors.—The subjoined submitted to the Acting Board of Missions, was unanimously accepted for publication. The Rev. Dr. W. W. W. appointed a member of the Board, unable to attend to the duty.

Baptist Miss. Rooms, Boston, Oct. 7, 1844.

The undersigned were appointed by the Baptist Board of Foreign Missions, to examine the grounds of certain of the Foreign Secretaries of that Board, stated by bro. Kincaid, at the late convention in Philadelphia, to have the minds of the missionaries in that city, to that appointment.

Pursuant to that appointment, Mission Rooms, in Boston, on the 14th, and with bro. Kincaid and an ex-retary present, went into an examination of the correspondence of the missionaries, and the records of the Board.

Bro. Kincaid stated to us, as Philadelphia, that an impression of the missionaries in Burmah, that cations to the Board were not, laid before them, and that the Board had exercised discretionary power with the faithful transmission of from the one to the other. To as correctness or incorrectness of this Committee called for those communications which bro. Kincaid stated as supposed had not received. On reference to the records of the Board, and to the correspondence of the missionaries, in pursuance of the Board, they found that all the had received due attention; although, from the date of the action of the last communication referred to, that the reply could not have been made until he had left for America, appear, however, to the committee had been any delay; and bro. Kincaid the committee that the examination him, that there was no ground for undue assumption of responsibility of the Secretary.

The Committee also ascertained upon bro. Kincaid, in Philadelphia Convention, in reference to remarks said he had made in private was by him at the time to be in pursuance of a resolution which had been made and the Foreign Secretary, in a station. An incidental remark made in the freedom of social conversation, and exaggerations as the tary deemed not only unjust but to himself. When they were inquired of bro. Kincaid, he made such representations; and he had not requested that he would before the Convention; which he pressed his readiness to do.

The commencement of the afternoon absence from the Convention until the moment at which the going into an election, rendered order to prevent injury which it be inflicted on the Secretary, to Kincaid at that time, for that agitation and embarrassment of the object of the call, made as it was Secretary, was not understood by neither had he expected to be called the Convention, but understood the tions were to be made before the

Thus it appears that neither the Secretaries were in fault in the Convention; and the Committee to say that the examination was perfect satisfaction of all parties.

In conclusion, the Committee that, although the occurrence and their appointment was attended consequences for a time, they be missions will